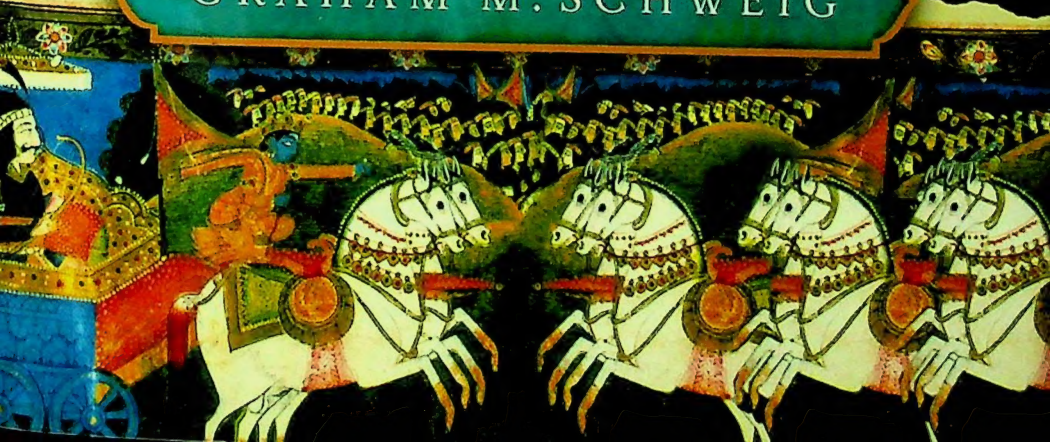


A NEW TRANSLATION

# BHAGAVAD GITA

The  
BELOVED  
LORD'S  
*Secret Love*  
Song

GRAHAM M. SCHWEIG





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THE *BHAGAVAD GITA* IS OFTEN REGARDED as the Bible of India. With a gripping story and deeply compelling message, it is unquestionably one of the most popular sacred texts of Asia and, along with the Bible and the Qur'an, one of the most important holy scriptures in the world.

Part of an ancient Hindu epic poem, the dialogue of the Bhagavad Gita takes place on a battlefield, where a war for the possession of a North Indian kingdom is about to ensue between two noble families related by blood. The epic's hero, young Prince Arjuna, is torn between his duty as a warrior and his revulsion at the thought of his brothers and cousins killing each other over control of the realm. Frozen by this ethical dilemma, he debates the big questions of life and death with the supreme Hindu deity Krishna, cleverly disguised as his charioteer. By the end of the story, Eastern beliefs about mortality and reincarnation, the vision and practice of yoga, the Indian social order and its responsibilities, family loyalty, spiritual knowledge, and the loftiest pursuits of the human heart are explored in depth. Explaining the very purpose of life and existence, this classic has stood the test of twenty-three centuries. It is presented here in a thoroughly accurate, illuminating, and beautiful translation that is sure to become the standard for our day.







# Bhagavad Gītā

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*The Beloved Lord's  
Secret Love Song*

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Graham M. Schweig




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# Introduction

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## The Meaning of the Bhagavad Gītā

The Bhagavad Gītā comes to us from sacred India. Its verses of ancient wisdom on the mysteries of human existence speak to us today as if they had just been spoken. The Bhagavad Gītā is one of the most loved works among the collections of scriptural texts found within the Hindu traditions. It also stands out among the holy books of the major world religions, for its flowing Sanskrit verses present a uniquely vivid portrait of the intimacy between humanity and divinity. Indeed, this divine intimacy is revealed in the form of a dialogue that takes the soul on an inward journey culminating in the ultimate state of yoga, in which souls unite with the heart of God.

The Bhagavad Gītā, often called simply “the Gītā,”<sup>1</sup> is essentially a book on yoga.<sup>2</sup> This profound teaching is the book on yoga par excellence because it presents yoga in the most comprehensive sense of the term and in all its depth. As discussed in “Textual Illuminations,” yoga covers a broad range of practices and visions, significantly more than what we encounter in the West, or for that matter more than what a reading of famous treatises on yoga, such as the Yoga Sūtra of Patanjali, may yield. In the Gītā, the concept of the sacred connection of humanity with divinity is gradually introduced and developed, then fully disclosed as the “supreme secret of yoga.”<sup>3</sup>

*Bhagavad Gītā* may be translated as “the song of the Beloved Lord,” which conveys a divine yearning. The word *Bhagavad*<sup>4</sup> means “the Beloved Lord,” referring to Krishna, whose voice is prominent

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1 Throughout this discussion, the title Bhagavad Gītā is shortened to “the Gītā.” In footnotes and verse references the title is abbreviated as BG. When specific verses are referenced, the chapter number appears first, followed by the verse number.

2 The word *yoga* is found 78 times in the BG, appearing in every chapter except three (chapters 1, 15, and 17). The word *yoga* and related words, such as *yogi* (found 28 times) and *yukta* (found 49 times), appear 155 times. This means that in over 20 percent of the Gītā’s verses the word *yoga* or its related forms appear.

3 This phrase is found in the words *guhyam param yogam* in BG 18.75. The “supreme secret” is discussed at length in the “Textual Illuminations.”

4 The *g* in *Bhagavad* is pronounced as in *go*; the *a* is pronounced as in *about*. See “Pronunciation of Sanskrit.” The word *Bhagavad*, translated as “the Beloved Lord,” is a modified form of *bbagavat*, according to the Sanskrit rules of euphonic combination, *sandhi*. The word often appears in other works as *bbagavān*, the word’s inflected form in the nominative case.

throughout the work. In the Bhagavad Gītā, Krishna, perhaps the most loved of all manifestations of divinity in India, is identified as the ultimate and supreme Lord, from whom all other divine manifestations emanate. *Gītā*<sup>5</sup> means "song," in this case one coming from Krishna or God. Clearly the text is a philosophical poem and not a song in the literal sense. At a deeper level, however, it is a song issuing forth from the heart of God. It is the secret call of the divinity for all souls to love him, to take the journey to him, to be blissfully united with him.

## The Bhagavad Gītā in Context

Although India is the birthplace of a variety of religious traditions, including Buddhism, Jainism, and Sikhism, it is Hinduism that is the dominant religion in India today. Hinduism is composed of several primary and numerous less familiar traditions, all theologically distinctive, yet each acknowledging the revelational authority of a common ancient scriptural source. Possibly the oldest sacred text in the world, dating as far back as 2500 to 1500 BCE, the collection of Sanskrit hymns known as the Vedas are foundational for the myriad traditions that come under the umbrella of Hinduism. These traditions make up the largest constituency of religious practitioners in South Asia. Among these, the traditions that focus upon the supreme divinity of Krishna or his cosmic manifestation of Vishnu are known as Vaishnava, and they constitute the dominant form of religion. The Bhagavad Gītā comes to us from this Vaishnava tradition, which is present throughout India and, in the second half of the twentieth century, around the globe.<sup>6</sup>

This beloved book of India is often called the "bible of Hinduism" in the West. As the Bible is for Christians and the Qur'an

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<sup>5</sup> Pronounced "geet-ah."

<sup>6</sup> A. C. Bhaktivedanta Swami Prabhupāda (1896–1977), as an elderly monk, along with his disciples, established the orthodox practice of the Chaitanya school of Vaishnavism (as the modern Krishna movement) in many major cities around the world, beginning with the United States in 1965. His translation and traditional commentary on the Gītā, *Bhagavad-gītā As It Is* (New York: Macmillan Publishing Co., 1972; Los Angeles: Bhaktivedanta Book Trust, 1983, 1989), is by far the most widely read and distributed in the world.



for Muslims, so it could be said that the Bhagavad Gītā is for Hindus, for it is the single most influential philosophical sacred text coming from South Asia. Though it is, since the seventh century, the most widely read and commented on holy text in all of India, it comes from a tradition that reveres many sacred texts, unlike Western religious traditions, which focus on one sacred book of revelation. Moreover, though the Bhagavad Gītā is usually read alone, it is a small section of a substantially larger text, perhaps the largest epic poem in the world, the Mahābhārata. The philosophical verses of the Gītā stand gracefully as an autonomous text with a beginning, middle, and end, despite their original placement within the continuum of this greater epic poem. The Mahābhārata, containing approximately 100,000 verses, is thought by Western scholars to have appeared in its final form sometime between 500 BCE and 200 CE, though traditional dating of events in the text places them in the third millennium BCE. The eighteen chapters of the Gītā appear as chapters 23 through 40 in the Book of Bhīṣma, the sixth of the Mahābhārata's eighteen books.

Historically, we first come to know of the divinity of Krishna in the Bhagavad Gītā text. Although his identity as "the divine lover" is not revealed in the Gītā, Krishna is traditionally appreciated as the divinity who sends out a love call to all souls. His call is intended for those who relate to him in loving intimacy, not for those who regard him with reverential awe, worshipping primarily his attributes of cosmic power and majesty. As the supreme divinity, Krishna plays multiple roles, adopts a variety of personae, and displays numerous grand and cosmic manifestations, yet he is also delightfully playful and personal. The various roles that Krishna assumes in his more intimate acts, particularly as a youthful cowherd, are considered the most exquisite, revealing endearing and beautiful visions of the supreme.

Most enchanting and charming, Krishna is loved and worshipped by Hindus in a variety of forms: as a sweet but mischievous child, as the closest friend, or even as the ultimate lover. In these intimate relationships with the divinity, Krishna, famous for his divine love call, sends forth his call by producing captivating music on his flute. He is best known for alluring the lovely cowherd maidens of the paradisaal village of Vraja out of

their homes, one serene autumn evening. Upon hearing his irresistibly sweet flute music, the maidens abruptly abandon their families and household duties to join him in the moonlit forest. On this sanctified night, the maidens and Krishna enact the famous Rāsa Līlā, which I have broadly translated as the “dance of divine love.”<sup>7</sup>

In the Bhagavad Gītā, Krishna’s call to love, the expression of his divine longing, is a more hidden feature of the text, though it carries the Gītā’s most powerful message: the heart of God passionately desires to connect with the hearts of humans. Here, Krishna’s love call is directed to Arjuna, his dearest friend, who already knows Krishna’s love but finds himself in a devastating worldly crisis that distracts him from the heart of God. In the dialogue that ensues between Krishna and Arjuna, Krishna gently and compassionately brings Arjuna’s heart back to his divine heart, even in the midst of the most trying of circumstances—war. As might be expected, the outer conflict that distracts Arjuna from his relationship with Krishna is accompanied by intense inner conflict. This personal crisis, however, serves to reunite Arjuna with the divinity, enabling him to return to the overwhelming challenges of the outer world with renewed strength and resolve.

## Outer and Inner Conflict

When turning to the first verse, the reader steps into a greater story that is already taking place. The opening words are spoken by a king, which we discover from his epithetical name, Dhritarāshtra, meaning “powerful ruler.” From the background story that surrounds the Gītā event we learn that this king, significantly, was born blind. The sons of the king are prepared to lead his army into battle against the sons of his deceased younger brother,

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<sup>7</sup> This celebrated passage is found in the Bhāgavata Purāṇa, tenth book, chapters 29–33. See my *Dance of Divine Love: India’s Classic Sacred Love Story: The Rāsa Līlā of Krishna* (Princeton, NJ: Princeton University Press, 2005) for a translation and comprehensive treatment of this sacred text, with an introduction.



Pāndu, who inherited the throne from their renowned ancestor, the great King Bharata, due to the older son's blindness. Unfortunately, when the noble and righteous Pāndu passed away, his five sons (the Pāndavas) were too young to assume the throne. Their envious uncle, in his blindness, thus took over the kingdom and ruled for many years, with devastating results. The Pāndavas, led by Pāndu's grown son, the general and archer Arjuna—the mightiest warrior of his time—fervently desire to take charge of the kingdom to restore peace. Their uncle and his sons, however, led by the eldest son, Duryodhana, have refused to surrender the throne. Consequently, a battle is inevitable.

This great classic of some seven hundred Sanskrit verses opens with the tension of imminent battle, as each army, lined up like pieces on a chessboard, looks over the other, setting the stage for the dialogue of the Bhagavad Gītā. The first half of the first chapter can be understood as the narration of Arjuna's outer conflict (BG I.1–I.27) and the second half as the expression of his inner conflict (BG I.28–I.47). The full impact of the looming confrontation weighs on Arjuna as he prepares to lead his men against an enemy army composed of many of his teachers, friends, and even relatives. Anticipating that he will have to fight and slay those whom he loves and reveres, Arjuna is overcome by grief and hurled into debilitating despair:

My limbs are sinking down  
and my mouth has  
become very dry.

Also, my body trembles  
and the hairs of  
my limbs stand on end.

My bow, Gāndīva,  
falls from my hand  
and even my skin is burning.

I also am unable  
to stand steadily and  
my mind seems to be reeling.

(BG I.29–I.30)

While experiencing such agonizing symptoms of dread, Arjuna is unable to respond in accordance with his nature as a warrior to the outer conflict he faces.

The Gītā begins, then, by introducing a seemingly irresolvable ethical challenge: should the virtuous Arjuna protect the innocent by fighting an enemy army composed of loved ones and gurus? The ethical codes of ancient India command him to carry out his duty as the leading warrior of his time, to protect the innocent from ruthless forces; yet these same codes forbid a warrior to kill family, friends, and especially a teacher or beloved guru. Indeed, the Gītā informs us that there always will be ethical conflict in the outer world. Consequently, the text does not attempt to resolve the dilemma that befalls Arjuna, at least not directly. Instead it points to something deeper.

This work of Indian spirituality not only raises the question of the appropriate action for Arjuna to adopt, it also defines the existential challenge facing every human being. As struggling souls we ultimately attempt to transform our precarious painful world into a meaningful one. In the first half of the opening verse, spoken by the blind king Dhritarāshtra, the Gītā presents such an existential tension:

On the field of dharma,  
on the field of Kuru,  
assembled together  
desiring to fight,  
Were my armies  
and indeed those  
of the sons of Pāndu—  
how did they act, O Sanjaya?

(BG I.I)

The first two lines, *dharma-kshetre*, "on the field of dharma" and *kuru-kshetre*, "on the field of Kuru," set the stage for this tension. The field of Kuru, the holy place known as Kurukshetra, is presented here as a place of "dharma." Named after the pious King Kuru, the common ancestor of Dhritarāshtra and Pāndu, Kurukshetra is, ironically, the site where the civil war between the sons



of these two brothers, along with their respective armies, is about to take place. The reader learns that in the world of human interaction, we have an opportunity to live a life of dharma—a godly life promoting true happiness in relation to our worldly responsibilities and ultimate spiritual goals—or an ungodly life, in which forces destructive to dharma constantly prevail. The armies of the Pāndavas, the sons of Pāndu, represent the life of dharma; Dhritarāshtra's armies, the Kauravas, are destroyers of dharma.

Like Arjuna, we humans often are caught between Pāndava– and Kaurava–like forces, vacillating between thoughts and activities that elevate the spirit, helping us to rise above the destructive forces surrounding us, and those that degrade the spirit and further embroil us in the perils of worldly existence. The Gītā speaks deeply to each of us, for at some point, doesn't every soul, like Arjuna, face a unique battlefield in the outer world as well as within? Throughout, Krishna proffers not only *that* we must act, but also *how* we must act to fight our individual battles. The axial core of the Gītā is this perpetual existential tension that we encounter—but not without purpose, the Gītā propounds.

The foundational theme for the entire Gītā is dramatically established in the opening verse through the king's inquiry, "How did they act, O Sanjaya?" This question reveals the major theme of action, around which the teaching of the Bhagavad Gītā revolves: what action is, why and how we must act, our relation to action and nonaction, when action is right or wrong, and how we should understand action in all circumstances. The blessings that surround us in this world, symbolized by the holy place of Kurukshetra as a place of dharma; the struggles that we face in the world, represented by the desire to fight; and the dilemma of how to act in light of the tension between the two, expressed by the king's question, combine to make this opening verse of the Gītā the "seed" verse of the whole text.<sup>8</sup>

The Gītā's ultimate teaching—its response to the question of how souls should act in this world—is that souls should at all

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8 The practice of implanting the essential idea or "seed," around which the whole text revolves, in an opening passage or verse, often occurs in great Sanskrit works.

times and in every circumstance *act out of love*. By hearing Krishna's call to love, Arjuna discovers a more elevated state of consciousness, then an inner state of transcendence, and finally, a state of eternal freedom in which his heart can fully love God and, consequently, all beings. From this newfound fortitude and love, Arjuna is prepared to act with full-heartedness.<sup>9</sup>

The opening question concerning action is posed by the troubled King Dhritarāshtra. He approaches his minister Sanjaya, who functions as a sage. This forms the outer dialogue of the text. As we have seen, the king is an illegitimate ruler, misguided and selfish. Thus he is emblematic of our human condition, for we all can be, in a sense, blinded by myopic vision, by self-centeredness. We are blind kings ruling over our false kingdoms, misguided and selfish in our individual existences. Our false kingdoms are the very fleeting worlds to which we impute eternal significance, as if our impermanent lives were going to last forever. The king's troubled state leads him to inquire from his minister, who is granted exceptional vision. The Gītā also encourages us in our "blindness" to seek out someone of broad spiritual insight for divine guidance:

Learn this  
 by humble submission,  
 by thorough inquiry,  
 and by serving.  
 They will impart  
 this knowledge to you,  
 for they are knowers  
 and seers of the truth.

(BG 4.34)

Sanjaya, who has a vision of the truth, through his outer dialogue with the king, becomes the narrator of the private inner dialogue between Krishna and Arjuna. This conversation is then meant to be contemplated deeply within the heart and lived by in our challenging worlds.

<sup>9</sup> Full-heartedness refers to the state of *bhakti* in which the heart is brimming over with love for the divinity and therefore, for all beings in whose hearts the divinity resides.



## Literary Dimensions

The journey of the soul to the divinity and the ways in which the divinity embraces the soul are described in the Bhagavad Gītā in narrative, conversational, philosophical, and didactic verse. The Gītā presents a variety of paths leading the soul to the divine, along with various manifestations of divinity. The majority of its verses focus on three concepts: (1) a philosophical vision of the human self and the nature of the precarious "outer world"; (2) the various paths and practices that lead the self to the "inner world" of transcendence and personal presence of the divine; and (3) the "innermost world" of the heart, where divinity is encountered directly in a dialogue between the soul and God, as represented by the heartfelt exchange between Arjuna and Krishna.

In effect, then, the Gītā takes us, along with Arjuna, on an internal journey to the innermost region of the heart. The hardships of the outer world often distract the soul from the inner world, hurling the soul into despondency. The Gītā demonstrates how souls can reconnect with the divine in their hearts, thereby attaining a state of full-heartedness. From this position of inner strength and fulfillment, the soul is able to return to the battlefield of the outer world with courage, fully prepared to act. The inner dialogue between Arjuna and Krishna is private; no one on the battlefield is close enough to hear or directly observe it. This intimate conversation is a deeply loving exchange that discloses the secret love song of the divinity, relieving Arjuna of his insurmountable grief and awarding him a full heart.

The voices of Krishna and Arjuna are heard throughout the Gītā, along with an occasional supporting narrative by Sanjaya. Of these, it is Krishna's voice that is heard the most.<sup>10</sup> Although his voice appears only once in the first chapter, it dominates the other seventeen. Arjuna's voice is prominent in the first and eleventh chapters, and is heard in only twenty-eight verses in twelve other chapters.<sup>11</sup> Sanjaya's voice is heard most frequently in the first chapter and is found in three others. The text concludes with five

---

10 Krishna speaks in 575 verses, roughly 82 percent of the text.

11 Arjuna speaks in 83 verses, roughly 12 percent of the text.

effusive verses spoken by Sanjaya to Dhritarāshtra, thus resuming the outer dialogue, which expresses the bliss the soul derives from recalling the words spoken between Krishna and Arjuna.

For one encountering the work for the first time, it is important to note that Krishna and Arjuna are given numerous epithets in the text. Arjuna is given at least twenty other names and Krishna at least thirty-three. One encounters such names as: Govinda (one who tends the cows), Supreme Person, and Slayer of Madhu for Krishna; and Pārtha (son of Prithā), Mighty-Armed, and Bhārata (descendant of King Bharata) for Arjuna. The devotee of Krishna experiences endless delight in affectionately calling the beloved Lord by any number of these names. Indeed, another section of the Mahābhārata text, known as *Vishnu Sahasra Nāma*, "The Thousand Names of Vishnu," bespeaks this practice.<sup>12</sup> Therefore, it should not surprise the reader to find such variety of nomenclature in the Gītā. (The complete list of epithets for Arjuna and Krishna appears in the "Dramatis Personae.")

The Bhagavad Gītā is reminiscent of other sacred texts, in particular the Vedas and the Upanishads, which contribute to the work's synthetic character. As stated above, Vaishnava traditions, along with other Hindu traditions, revere these scriptural works for their foundational revelations. Beginning with the Vedas, a significant part is dedicated to devotional Sanskrit hymns. To compare, in the following passage Arjuna marvels at the magnificence and divinity of Krishna:<sup>13</sup>

You are the indestructible,  
the supreme object of knowledge.  
You are the supreme  
resting place of all.  
You are the everpresent  
protector of lasting dharma.  
You are the eternal Person—  
so it is understood by me.

(BG II.18)

<sup>12</sup> Found in Anuśāsan Parvan of the Mahābhārata and in the Padma Purāna.  
<sup>13</sup> See BG 10.12–18; 11.15–31.



Here one is reminded of the Vedic worshipper whose voice extols the greatness of the divine in its myriad forms.

The Gītā is also reminiscent of the dialogues between student and teacher found in the Upanishads, the other source mirrored in the text. The following verses of the Gītā remind one of the Upanishads:

Arjuna said:

What is the description  
of one established  
in profound knowledge,  
who is established  
in perfect meditation,  
O Keshava?  
How would  
one established  
in thought speak?  
How would one sit?  
How would one move about?

The Beloved Lord said:

When a person gives up  
all selfish desires  
arising from the mind,  
O Pārtha,  
Satisfied within the self  
by the self alone,  
then that person  
is said to be established  
in profound knowledge.  
(BG 2.54–2.55)

The dominant literary structure of the Bhagavad Gītā text is a dialogue, comprised of both inner and outer dialogues. The voice of the master is by far the most prominent within the inner dialogue and reflects an important dimension of Krishna's relationship with Arjuna, that of the compassionate teacher with the submissive

student. Arjuna asks several questions in the text, and Krishna responds with didactic words. Arjuna submits to Krishna as his humble student in the following words: "I am your student—instruct me, for I have offered myself unto you" (BG 2.7). This paradigm of the student inquiring from the spiritual guide, characteristic of the Upanishads, is present early on and throughout the *Gītā*. It is no wonder that the *Gītā* is sometimes called *Gitopaniṣad*, expressing its close relationship to the Upanishads.

I have presented briefly some key literary and philosophical aspects of the Bhagavad *Gītā* to facilitate the reader's encounter with this great dialogue. The "Textual Illuminations" provides a more elaborate discussion of the complex theology of the work, as well as an exploration of various dimensions of the "secret love song" of the divinity. Because the Bhagavad *Gītā* engages many traditions of spiritual practice and philosophy and is framed within a complex epic, it is challenging for any reader to penetrate its essential message. Indeed, traditional schools of India often have taken minor practices or philosophies engaged in the text to be the whole intent of the text's message. And Western readers typically have grasped only that part which reflects something familiar from the Abrahamic traditions, thereby ignoring essential themes of the *Gītā*.

My purpose, therefore, is to offer the reader an overall vision derived directly from the text that allows one to appreciate every aspect of the work. This vision is one of love, beginning with God's heart yearning for the love of souls. For now, I invite the reader to encounter the ideas and messages of this complex text with an open heart. As you consider the predicament of the soft-hearted Arjuna, take the journey along with him into your own heart, where you will begin to experience an authentic ancient voice of spiritual wisdom that for millennia has moved the hearts of countless millions the world over.



# Bhagavad Gītā

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## Dramatis Personae

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(in order of appearance)

### Dhritarāshtra

*Speaker of the first verse; the king to whom the whole text is narrated, for whose throne the war is being fought*

### Sanjaya

*Narrator; the king's minister, who has been given special power to hear and see events on the battlefield and the great dialogue between Arjuna and Krishna*

### Duryodhana

*A leading general of the Kauravas; cousin of Arjuna; eldest son of Dhritarāshtra; the prime instigator of the fratricidal conflict*

### Arjuna

*A leading general of the Pāndavas; cousin of Duryodhana; son of Pāndu (the younger brother of Dhritarāshtra), who speaks with Krishna throughout the text (see Epithets below)*

### The Beloved Lord

*Krishna, Arjuna's chariot driver, who imparts teachings and engages in personal dialogue with Arjuna for the greater part of the text (see Epithets below)*

## The Setting

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Geographic location: the holy site of Kurukshetra ("the field of Kuru"), a rural area located in central northern India about one hundred miles north of Delhi.

The scene on the Kurukshetra battlefield: The massive opposing armies, composed of the righteous army of the sons of Pāndu, the Pāndavas, led by Arjuna, and the unrighteous army of the sons of Dhritarāshtra, the Kurus, led by Duryodhana, the eldest son. On his chariot, Krishna drives Arjuna into the middle of the battlefield, between the armies, to survey the warriors and battle scene.

## Epithets

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### ARJUNA

Pāndava	Leader of the Bharatas
Dhananjaya	Subduer of the Enemy
Gudākesha	Best of the Kurus
Pārtha	Son of Pāndu
Son of Kuntī	Son of Kuru
Scorcher of the Enemy	Best of the Bharatas
Bhārata	Best of the Embodied
Best Among Men	Destroyer of the Enemy
Mighty-Armed	Hero of the Kurus
Kaunteya	Masterful Archer
Descendant of Kuru	Fighter of the Enemy
Conqueror of Wealth	Tiger Among Men
Blameless One	Holder of the Bow

### THE BELOVED LORD, KRISHNA

Mādhava	Hari
Hrishīkesha	Divinity
Achyuta	All-Pervasive Supreme Lord
Keshava	Mighty Self
Govinda	Mighty-Armed
Madhusūdhana	Lord of Divinities
Janārdana	Vishnu
Descendant of Vrishni	Best of Divinities
Slayer of the Enemy	Extraordinary Self
Vārshneya	Unlimited Lord
Ultimate Person	One of Unlimited Form
Supreme Person	Everything
Source of Beings	Yādava
Divinity of Divinities	Friend
Master of the Universe	Unfathomable One
Yogi	One of Incomparable Being
One with Lotus-like Eyes	Thousand-Armed One
Highest Supreme Lord	Universal Form
Ultimate Person	Vāsudeva
Supreme Lord of Yoga	Majestic One
Lord	Slayer of Keshi



# Translation

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## Arjuna's Conflict and Despair

Dhritarāshtra said:

On the field of dharma,  
 on the field of Kuru,  
 assembled together  
 desiring to fight,  
 Were my armies  
 and indeed those  
 of the sons of Pāndu—  
 how did they act, O Sanjaya?<sup>1</sup>

I

**1** Dhritarāshtra: The hard-hearted king of the Kurus, blind from birth, while sitting in his palace, desires to know what is occurring on the battlefield, where a civil war between his sons and nephews, the heroic sons of his brother Pāndu, is about to begin.

On the field of dharma: Translates *dharmakṣetre*. This phrase tells the reader that the field of Kuru, or Kurukshetra, is a holy place, a place of dharma (see meaning of *dharmā* below).

On the field of Kuru: Translates *kurukṣetre*, the name of the holy place Kurukshetra, about 100 miles north of Delhi, India's modern capital city.

Dharma: A state of righteousness, a personal calling to goodness, cosmic harmony, sound ethical law, or justice. The very first word in the opening Sanskrit verse.

Kuru: Name of a common ancestral king for the leaders of both armies, the

sons of Dhritarāshtra and the sons of his brother, Pāndu.

The sons of Pāndu: Also known as the Pāndavas, the five sons of King Pāndu, whose names are presented in verses 15 and 16 below; also, the name of the army led by Arjuna.

Pāndu: The younger brother of Dhritarāshtra, who was king before his untimely death.

How did they act: The word *act* translates an active form of the verbal root *kr*, which means "to act." The noun form, *karma*, meaning "action," is a major theme of the BG. All words that derive from this verbal root are here translated with some form of the word *act*.

Sanjaya: The king's minister, endowed by Vyāsa with the power to see what is transpiring on the battlefield at every moment, recounts these events to the king.

Sanjaya said:

Now seeing the armies  
of the Pāṇdavas arrayed  
in battle formation,  
King Duryodhana,  
approaching his teacher,  
spoke these words:<sup>2</sup>

2

[Duryodhana said:]

Behold these mighty warriors  
of the sons of Pāṇdu,  
O Revered Teacher,  
Arrayed in  
battle formation  
by the son of Drupada,  
your own skillful student.<sup>3</sup>

3

Here are their heroes,  
powerful archers equal  
to Bhīma and Arjuna in battle:  
Yuyudhāna and Virāta,  
and King Drupada,  
the great chariot warrior;<sup>4</sup>

4

<sup>2</sup> Pāṇdavas: The sons of the Pāṇdus and the army led by Arjuna. Beginning with this verse, Duryodhana reviews the powerful warriors on the opposing side.

King Duryodhana: The oldest son of King Dhritarāshtra and the leading general of the Kuru warriors who oppose the righteous Pāṇdavas. The name Duryodhana means "dirty fighter." This is the first of nine consecutive verses spoken by Duryodhana (BG 1.3–11).

His teacher: Refers to Dronacharya, the great teacher of warfare for both Arjuna and Duryodhana.

<sup>3</sup> In verses 3 through 6, Duryodhana, the leader of the unrighteous Kurus, observes

the powerful warriors in the opposing army, led by Arjuna, his cousin. In verses 7 through 11, he then speaks about the superior power of his own men.

The son of Drupada: Dhristadyumna, the leading commander of the Pāṇdavas.

<sup>4</sup> Bhīma: One of five Pāṇdava brothers known to be a great warrior.

Arjuna: One of five Pāṇdava brothers who lead the Pāṇdava army; the loving friend of Krishna to whom the teachings of the BG are spoken.

Yuyudhāna and the other men named in this verse, as well as in the following two verses, are all well-known and powerful warriors in the Pāṇdava army.



Dhrishtaketu, Chetikāna,  
 and the heroic king of Kāshi;  
 Purojit and Kuntibhoja,  
 and Shaibya, leader among men; 5

And the courageous  
 Yudhāmanyu, also  
 the valorous Uttamaujas;  
 The son of Subhadrā  
 and the sons of Draupadi—  
 all certainly great chariot warriors.<sup>5</sup> 6

However, our own men,  
 the most distinguished—  
 learn about them,  
 O Best of the Twice-Born.  
 To inform you,  
 I will tell you the names  
 of those who are  
 the leaders of my forces.<sup>6</sup> 7

They are yourself and Bhīshma,  
 also Karna and Kripa,  
 victorious in battle;  
 Also Ashwatthāma  
 and Vikarna, and indeed,  
 the son of Somadatta;<sup>7</sup> 8

5 Son of Subhadrā: Refers to Abhimanyu; Subhadrā is Krishna's sister.

Sons of Draupadi: Draupadi is the wife of each of the five Pāndavas, each with whom she has a son.

6 O Best of the Twice-born: Translates *dvijottama*, addressing Duryodhana's teacher, Drona, as the best of the Brahmins.

7 Bhīshma: The most venerated of the Kaurava warriors, who is the grand uncle of the Pāndavas.

Karna: A half-brother and chief rival of Arjuna and a highly skilled bowman.

Kripa and the other warriors mentioned here are all prominent in the opposing Kaurava army.

And many other heroes  
 who are willing to relinquish  
 their lives for my sake—  
 Wielding various weapons,  
 all are highly skilled in battle. 9

Unlimited are our forces  
 protected by Bhīshma,  
 Whereas limited are their forces  
 protected by Bhīma.<sup>8</sup> 10

Thus in all maneuvers  
 from your respective positions,  
 You must certainly guard Bhīshma—  
 indeed, every one of you.<sup>9</sup> 11

[Sanjaya continued:]

Giving him [Duryodhana] a thrill,  
 the revered elder  
 of the Kurus [Bhīshma]  
 Cried out the roar  
 of a lion and blew  
 his conch with great vigor. 12

Then conches and kettledrums,  
 cymbals, drums, and trumpets  
 Were all sounded at once—  
 the vibration became tumultuous. 13

<sup>8</sup> Unlimited: Translates the word *apar-yāptam*, also meaning paradoxically, "inadequate." Similarly, "limited," in the second half of the verse, translates *pāryāptam*, the positive form of this word, which also means "adequate." This double meaning expresses how Duryo-

dhana's overconfidence compensates for his insecurity regarding the outcome of the battle.

<sup>9</sup> Duryodhana, after directing his words to his teacher, now turns to his men to instruct them.

Thereupon, standing  
 in a magnificent chariot  
 yoked with white horses,  
 Mādhava [Krishna]  
 and the Pāndava [Arjuna]  
 sounded their divine conch shells.<sup>10</sup> 14

Hrishiksha [Krishna]  
 blew the conch Panchajanya;  
 Dhananjaya [Arjuna]  
 blew the conch Devadatta;  
 And Bhīma,  
 the voracious eater  
 who is terrifying in action,  
 blew the great conch Paundra.<sup>11</sup> 15

King Yudhishtira,  
 the son of Kuntī,  
 blew his conch Anantavijaya;  
 While Nakula and Sahadeva  
 blew their conches,  
 Sughosha and Manipushpaka.<sup>12</sup> 16

**10** Mādhava: Name of Krishna meaning "a descendant of Madhu" (of the Yadu dynasty). This name indicates Krishna's distant family relationship with Arjuna, whose ancestry goes back to Puru. Yadu and Puru were sons of the great king Yayāti. This name is also associated with Krishna as the husband of the Great Goddess, Lakshmi Devi, the embodiment of all auspiciousness, success, prosperity, and happiness. This is the first verse in which Krishna is introduced.

**11** Hrishiksha: Name of Krishna meaning "the lord of the senses."

Dhananjaya: Name of Arjuna throughout the BG, meaning "conqueror of wealth."

Bhima: One of the five Pāndavas and brother of Arjuna. The other three brothers are named in the next verse.

**12** Yudhishtira: The eldest of the Pāndava brothers.

Nakula and Sahadeva: Two Pāndava brothers.



Also, the king of Kāshi,  
 an expert archer,  
 and Shikhandī,  
 a great chariot warrior;  
 Dhrishtadyumna and Virāta,  
 along with Sātyaki,  
 the unconquerable;

17

Drupada and the sons  
 of Draupadī,  
 grouped together,  
 O Lord of the Earth;  
 And the mighty-armed  
 son of Subhadra—  
 all of them blew  
 their conches one by one.<sup>13</sup>

18

That sound shattered the hearts  
 of the sons of Dhritarāshtra,  
 And indeed, the tumult caused  
 the heavens and earth to resound.<sup>14</sup>

19

<sup>13</sup> The son of Subhadra: Abhimanyu, the son of Arjuna's second wife.

O Lord of the Earth: An epithet for Dhritarāshtra, the king to whom Sanjaya narrates this text.

<sup>14</sup> The sons of Dhritarāshtra: Sanjaya identifies Dhritarāshtra's sons using a slightly altered Sanskrit form of the king's

name while narrating the events occurring far from the king. Thus Sanjaya is not ignoring the fact that the king sits before him by speaking of him in the third person. Rather, in Sanskrit, offspring are identified by a slightly altered form of the father's name, here as Dhārtarāshtra.

Thus observing  
 the sons of Dhritarāshtra  
 lined up in battle formation,  
 The Pāndava [Arjuna],  
 his chariot displaying  
 the banner of the monkey,  
 lifted his bow as weapons  
 began to clash.<sup>15</sup> 20

Then, O Lord of the Earth,  
 to Hrishīkesha,  
 he spoke these words:  
 Between the two armies  
 place my chariot,  
 O Achyuta [Krishna],<sup>16</sup> 21

So that I may look upon those  
 who are standing here  
 desiring battle—  
 With whom  
 must I battle while  
 engaging in this war? 22

I look upon those  
 about to engage in battle,  
 who are assembled here  
 Desiring to please  
 the evil-minded son  
 of Dhritarāshtra in battle.<sup>17</sup> 23

<sup>15</sup> The Pāndava: A son of King Pāndu, referring to Arjuna.

The banner of the monkey: The particular monkey referred to here is Hanu-mān, the great monkey servant of Rāma, a manifestation of Vishnu.

<sup>16</sup> O Lord of the Earth: This epithet refers to Dhritarāshtra.

<sup>17</sup> The evil-minded son of Dhritarāshtra: Duryodhana, who leads the Kuru army.

[Sanjaya continued:]

Hrishīkesha, thus addressed  
by Gudākesha [Arjuna],  
O Bhārata [Dhritarāshtra],  
Placed his magnificent chariot  
between the two armies.<sup>18</sup>

24

Facing Bhīshma, Drona,  
and all the kings  
of the earth,  
He [Krishna] said,  
"O Pārtha [Arjuna],  
behold these Kurus  
assembled here!"

25

Pārtha saw,  
standing there—  
fathers, then grandfathers,  
Teachers, maternal uncles,  
brothers, sons, grandsons,  
as well as companions;

26

Fathers-in-law,  
and even dear friends,  
present in both battalions.  
The Son of Kuntī [Arjuna],  
observing all of them,  
his kinsmen arrayed for battle;

27

18 O Bhārata: Son of Bharata, here referring to Dhritarāshtra.

Gudākesha: "The full-haired one."



Filled with deep compassion  
 and falling into despair,  
 spoke the following:  
 Seeing my own relations,  
 O Krishna, standing  
 nearby ready to fight,<sup>19</sup> 28

My limbs are sinking down  
 and my mouth has  
 become very dry.  
 Also, my body trembles  
 and the hairs of  
 my limbs stand on end. 29

My bow, Gāndīva,  
 falls from my hand  
 and even my skin is burning.  
 I also am unable  
 to stand steadily and  
 my mind seems to be reeling. 30

And I perceive signs of chaos,  
 terrible reversals,  
 O Keshava [Krishna],  
 And I foresee  
 no benefit in slaying  
 my own relations in battle.<sup>20</sup> 31

<sup>19</sup> With deep compassion: Translates *krpayā parayā*.  
 Falling into despair: Translates *viśīdan*.

<sup>20</sup> Keshava: Name of Krishna meaning  
 "the one with beautiful hair."

I do not desire victory,  
 O Krishna,  
 nor a kingdom,  
 nor happiness.  
 What use is a kingdom to us,  
 O Govinda [Krishna]?  
 What is the use of pleasures  
 or purpose in living?<sup>21</sup>

32

Those persons for  
 whose sake we desire  
 such kingdom, pleasures,  
 and happiness—  
 They stand here arrayed  
 in battle readiness,  
 relinquishing  
 their lives and wealth:

33

Our teachers,  
 fathers, and sons;  
 also grandfathers,  
 Maternal uncles,  
 fathers-in-law,  
 grandsons,  
 brothers-in-law,  
 and other kinsmen.

34

21 Govinda: Name of Krishna meaning "the one who herds the cows." Con-

sidered to be an especially endearing and intimate name for Krishna.

I do not wish to slay them,  
 even those who are  
 about to slay,  
 O Madhusūdana [Krishna],  
 Even for the rule  
 of the three worlds—  
 how much less, then,  
 for the rule of the earth?<sup>22</sup> 35

What joy would there be for us,  
 O Janārdana [Krishna],  
 in slaying the sons  
 of Dhritarāshtra?  
 Certainly misfortune  
 would fall upon us  
 having slain them  
 whose bows are drawn.<sup>23</sup> 36

Therefore, we are not entitled  
 to slay the sons of  
 Dhritarāshtra,  
 our kinsmen.  
 Indeed, in slaying  
 our own relations,  
 how could we realize  
 happiness, O Mādhava?<sup>24</sup> 37

22 Madhusūdana: "Slayer of the demon Madhu," a well-known name for Krishna. Arjuna's use of this name suggests, "You slay demons, but even you don't slay persons whom you love and revere!"

23 Janārdana: Name of Krishna meaning "one who inspires human beings."

Misfortune: Translates *pāpa*, often rendered as "sin," which carries too much of the narrower Christian sense. I have chosen to translate as "misfortune" or "trouble," indicating both the unfortunate

things that can befall a person as well as something unfortunate that a person has caused. The word *pāpa* means anything disturbing that creates conflict internally and externally, an impediment in one's spiritual evolution causing effects that impede one's progress. The word *sin* has a much narrower application that carries a particular Christian sense not present in the Sanskrit word *pāpa*.

24 Happiness: Translates *sukhinaḥ*.



Even if, with their thoughts  
 overcome by greed,  
 they do not perceive  
 The harm caused by acts  
 that destroy the family,  
 nor the crime in  
 harming a friend;<sup>25</sup>

38

Still, how can we not know  
 to turn away from  
 this wrongdoing,  
 With our understanding of  
 the harm caused by acts  
 that destroy the family,  
 O Janārdana?<sup>26</sup>

39

In destroying the family,  
 the eternal dharma  
 of the family is lost.  
 When dharma is lost,  
 whatever opposes dharma  
 also overcomes the entire family.<sup>27</sup>

40

Because of the prevalence  
 of that which opposes dharma,  
 the women of the family  
 become degraded.  
 When the women are degraded,  
 O Descendant of Vrishni [Krishna],  
 disorder between classes of society arises.<sup>28</sup>

41

25 Greed: Translates *lobha*.

Destroy the family: Translates *kula-kṣaya*.

Crime in harming a friend: Translates *mitra-droha*.

26 Wrongdoing: Translates *pāpa*.

Harm: Translates *doṣa*.

27 Dharma of the family: Translates *kula-dharma*.

Whatever opposes dharma: Translates *adharma*, meaning lawlessness, chaos, or evil.

28 Disorder between classes of society: Translates *varṇa-saṁkaraḥ*. Sometimes taken as "confusion of caste."

This disorder certainly leads  
 to a place of torment  
 for destroyers of the family  
 and the family itself.

Indeed, the spirits of  
 their ancestors fall,  
 deprived of their ritual  
 offerings of rice and water. 42

By these wrongdoings of  
 the destroyers of the family,  
 which produce disorder  
 between the classes of society,  
 The dharmas of  
 lineages are ruined,  
 along with the eternal  
 dharma of the family.<sup>29</sup> 43

When the family dharma  
 of human beings  
 has been ruined,  
 O Janārdana,  
 Dwelling in a place of torment  
 certainly becomes their fate—  
 so we have heard  
 from sacred sources. 44

Ah yes!  
 what great misfortune  
 we are resolved to enact,  
 For which, out of greed  
 for the happiness of royalty,  
 we are prepared to slay  
 our own people. 45

---

29 The dharmas of lineages: Translates *jāti-dharmāḥ*, meaning the "dharmas of the castes." The BG focuses, however, mostly on *varṇa*, or the four major classes of society.

If without my acting  
in opposition  
and without any  
weapons for myself,  
The sons of Dhritarāshtra,  
with weapons in their hands,  
should slay me in battle—  
that would be  
a greater peace for me!

46

Thus speaking  
in the midst of conflict,  
Arjuna sat upon  
the seat of the chariot.  
Casting aside  
his bow and arrow,  
his mind was  
tormented by sorrow.

47



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## The Way of Discernment

Sanjaya said:

To him who was thus  
overwhelmed by compassion,  
whose troubled eyes were  
full of tears,  
Who was deeply depressed,  
Madhusūdana  
spoke these words.

I

The Beloved Lord said:

From where  
does your weakness  
come at this time of crisis?  
It is not befitting  
the noble-minded,  
nor does it lead  
to celestial realms—  
it causes disgrace, O Arjuna.<sup>1</sup>

2

---

<sup>1</sup> The Beloved Lord: Translates *bha-gavān* or *bbagavat*, the same word as in the title—an epithet that refers to Krishna, which introduces Krishna's

words throughout the text. This is the first verse in which the words of Krishna are introduced.

Do not yield to  
 this weakness, O Pārtha;  
 it is inappropriate for you.  
 Relinquishing this poor  
 faint-heartedness,  
 stand up,  
 O Scorcher of the Enemy!

3

Arjuna said:

How shall I,  
 in battle against  
 Bhīshma and Drona,  
 O Madhusūdana,  
 Fight back with arrows  
 against those who  
 are worthy of respect,  
 O Slayer of the Enemy?

4

Indeed, rather than slaying  
 greatly revered gurus,  
 It would be better  
 to subsist in this world  
 by begging for alms.  
 For slaying such gurus,  
 though they desire  
 selfish gain in this world,  
 Surely would taint  
 with their blood  
 any pleasures I might enjoy.<sup>2</sup>

5

<sup>2</sup> Desire: Translates the word *kāma*. This word, simply, means "desire," but most often carries the negative sense of "selfish" or "worldly" desire throughout the BG.

And we know not  
     which of the two is better:  
 Whether we should conquer them  
     or they should conquer us.  
 For having slain them  
     we should not wish to live—  
 They who are standing here before us,  
     the sons of Dhritarāshtra.<sup>3</sup>

6

My very being  
     is afflicted by a piteous  
     weakness of spirit.  
 My thoughts on dharma  
     are completely bewildered.  
 I ask you, tell me what  
     is definitely better for me!  
 I am your student—  
     instruct me, for I have  
     offered myself unto you.

7

Indeed, I cannot foresee  
     what would dispel  
 This grief that is  
     drying up my senses,  
 Even if achieving an unrivaled  
     flourishing kingdom on earth,  
 Or the sovereignty  
     of celestial beings.<sup>4</sup>

8

<sup>3</sup> Up until this verse, Arjuna has been speaking in the first person singular; here Arjuna speaks in the first person plural, "we," referring to himself and the leading

generals of his army.

<sup>4</sup> Celestial beings: Translates the plural form of *sura*.



Sanjaya said:

Thus having spoken  
to Hrishīkesha,  
Gudākesha,  
the subduer of the enemy,  
Said to Govinda,  
"I shall not fight!"  
Having spoken thus,  
he fell silent.

9

Hrishīkesha,  
as if about to laugh,  
O Bhārata [Dhritarāshtra],  
In the midst of the two armies,  
spoke these words to him  
who was feeling despondent.

10

The Beloved Lord said:

You have grieved for that  
which is not worthy of grief,  
and yet you speak words  
of profound knowledge.  
The learned grieve  
neither for those  
who have passed on,  
nor for those  
who have not departed.<sup>5</sup>

11

5 Krishna's teachings commence with this verse.

Profound knowledge: Translates *prajñā*, often rendered as "wisdom."

Never, truly,  
    have I ever not existed—  
    nor you, nor these kings  
    who protect the people,  
And never  
    shall any of us  
    ever cease to be,  
    now or forevermore. 12

Just as the embodied  
    while in this body  
    passes through childhood,  
    youth, and old age,  
So also the embodied  
    attains another body—  
    the wise person  
    is not bewildered by this. 13

Certainly, contact  
    of the senses with matter,  
    O Kaunteya [Arjuna],  
    which results in cold, heat,  
    happiness, and suffering,  
Comes and goes,  
    and is impermanent—  
    you must strive  
    to tolerate this,  
    O Bhārata [Arjuna]. 14

Indeed, the person whom  
    these do not trouble,  
    O Best Among Men,  
The wise one for whom  
    suffering and happiness  
    are the same—  
    that one is prepared  
    for immortality. 15

Of the impermanent  
 one finds no being;  
 one finds no nonbeing  
 of the permanent.

Indeed, the certainty  
 of both of these  
 has been perceived  
 by seers of the truth.

16

Now, know that  
 to be indestructible  
 by which all this  
 is pervaded.

No one is able  
 to bring about  
 the destruction  
 of the everpresent.

17

These bodies,  
 said to have an end,  
 belong to the embodied,  
 which is eternal,  
 Indestructible,  
 and immeasurable—  
 therefore fight,  
 O Bhārata!

18

One who considers  
 it [the self] a slayer,  
 and one who thinks  
 it is slain,  
 Both of these  
 fail to understand—  
 it does not slay,  
 nor is it slain.

19



It does not take birth,  
 nor does it ever die.  
 Such a being has never  
 come into being,  
 nor shall it ever  
 come to be.  
 It is unborn, eternal,  
 everlasting,  
 and primeval.  
 It is not slain  
 when the body is slain.<sup>6</sup> 20

One who knows this [self]  
 to be indestructible,  
 eternal, unborn,  
 and everpresent—  
 How and whom does  
 that person slay, O Pārtha?  
 And whom does  
 that one cause to slay? 21

As a person abandoning  
 worn-out garments  
 acquires other new ones,  
 So the embodied,  
 abandoning worn-out bodies,  
 enters other new ones. 22

<sup>6</sup> This verse continues the chapter's theme on the self's eternal presence of being. The self has not come into existence at any time in the past nor does it have any end in the future (BG 2.12). If the self were not to exist at any time, then it would have no true being; and of the self's being there can be no nonexistence (BG 2.16). In the first quarter of this verse, the self does not take birth nor does it die. In the second quarter, it is a being (*bhūya*) that is eternally present,

which has never come into being (*bhūtvā*) and shall never come into being (*bhavitā*). Although the noun "being," referring to the self (*bhūya*), can be taken as a verb or an adverb, the most compelling translation as a noun is dictated by its philosophical context found in the two previous aforementioned verses. Most other translations render this verse philosophically inconsistent with these preceding verses.

Weapons do not pierce it,  
 fire does not burn it,  
 And water does not moisten it;  
 nor does wind wither it.

23

It cannot be pierced;  
 it cannot be burned,  
 moistened, or  
 even withered;  
 Eternal,  
 present everywhere,  
 stationary, immovable—  
 it is everlasting.<sup>7</sup>

24

This [self] is unmanifest,  
 it is inconceivable,  
 it is spoken of  
 as unchangeable.  
 Therefore,  
 knowing this to be so,  
 you should not grieve.

25

Further, if you think  
 of this [self] as  
 always being born  
 or always dying—  
 Even then,  
 O Mighty-Armed,  
 you should not  
 grieve for this.

26

<sup>7</sup> Present everywhere: Translates *sarva-gataḥ*. This phrase can mean that the self is present everywhere in the body, or that selves permeate the whole universe. It can also refer to the Self, namely the divinity, who is present everywhere in the universe. Thus the BG's idea of self can indicate either the individual or the

supreme self. The Sanskrit word *ātman* is translated as "self" to indicate the self of the living being, or "Self" to indicate the supreme divinity present within the very self of every living being (as first seen in BG 4.6). Many verses can be taken as speaking about both simultaneously.

Indeed, for one who is born  
death is certain,  
and for one who has died  
birth is certain.

Therefore, since this  
process is inevitable,  
you ought not to grieve. 27

Unmanifest are the beginnings  
of beings; manifest are  
their interims, O Bhārata;  
Then again, unmanifest  
are their endings—  
what is lamentable about this? 28

Rarely, someone  
perceives this [self];  
Rarely, another  
also speaks of it.  
And rarely, indeed,  
another hears about it;  
Even having heard about it,  
no one truly knows it. 29

The embodied,  
eternally indestructible,  
dwells within the body  
of everyone, O Bhārata.  
Therefore you  
should not grieve  
for any living being. 30



Moreover, considering  
 your own dharma,  
 you should not waver.  
 Truly, for a warrior,  
 nothing better exists  
 than a battle fought  
 according to dharma.

31

And if by good fortune  
 what is gained  
 is an opened door  
 to the celestial world,  
 Happy are the warriors,  
 O Pārtha,  
 who obtain such a fight.

32

Now, if you should not  
 undertake this battle,  
 which is in accordance  
 with dharma,  
 Then, abandoning  
 your own dharma  
 and reputation,  
 you shall meet  
 with misfortune.

33

Also, people certainly will speak  
 of your undying infamy.  
 And for one who has been honored,  
 such infamy is worse than death.

34

The great chariot warriors  
will believe you have retreated  
from battle out of fear.  
And among those who once  
held you in high esteem,  
you shall come to be taken lightly. 35

And many unspeakable words  
your enemies  
will speak of you,  
Deriding your ability—  
now what could be  
greater misery than this? 36

Either having been slain  
you shall reach the celestial world,  
or conquering  
you shall enjoy the earth.  
Therefore, rise up,  
O Kaunteya,  
acting with firm  
resolve for battle. 37

Acting the same in  
happiness and suffering,  
gain and loss,  
victory and defeat,  
Then prepare for battle—  
thus you shall not  
suffer misfortune. 38

This discernment  
 has been explained to you  
 in [the philosophy of] Sāṅkhya;  
 now hear about this  
 in [the practice of] yoga.  
 Be absorbed in yoga  
 with discernment, O Pārtha,  
 by which you shall throw off  
 the bondage of action.<sup>8</sup>

39

Here there is no loss of effort,  
 nor is any diminution found.  
 Even a little of this dharma  
 delivers one from great danger.

40

Discernment that is resolute in nature  
 is singular in this world,  
 O Descendant of Kuru [Arjuna],  
 For many-branched and endless  
 is the discernment  
 of those who are irresolute.

41

<sup>8</sup> Discernment: Translates *buddhi*, an important word that appears fifty-three times in the text. The word can have the meanings of "intelligence," "wisdom," "insight," or "understanding." *Discernment* is used here because it gives the active sense engaged in the BG.

Sāṅkhya: This term refers to the theistic system of Sāṅkhya, which shares much of its philosophy with the non-theistic Sāṅkhya school, focusing on the ultimate elements and objects of this world. It is one of six primary philosophical systems, including Yoga, Mīmāṃsā, Vedānta, Nyāya, and Vaiśeṣika.

Yoga: Refers to the process that connects the individual self to the supreme

Self. It is a complex term that can either refer to any one of the various means for achieving union with the divine or any one of the various perfectional states achievable in union with the divine. This is the first appearance of this word in the BG. It appears seventy-eight times in its noun form.

Absorbed in yoga: Translates *yukta*, the verbal form of the well-known word *yoga*, which has the essential meaning of "connection" or "union," referring to the connection of the self to the Supreme. This word appears thirty-six times in the BG. I have translated as "absorbed in yoga."



Those who lack understanding  
 speak this flowery language,  
 Delighted by the words  
 of the Vedas, O Pārtha,  
 declaring, "There is nothing else."<sup>9</sup> 42

For the self full of desire,  
 whose intent is on  
 the celestial world,  
 [this flowery language]  
 bestows another birth  
 as the fruit of action.  
 Preoccupied with  
 various ritualistic acts,  
 [this self] is directed  
 toward the goal of worldly  
 pleasure and power. 43

For those attached to  
 worldly pleasure and power,  
 whose thoughts are stolen  
 away by this [flowery language],  
 Discernment that  
 is resolute in nature  
 is not discovered  
 in perfect meditation.<sup>10</sup> 44

<sup>9</sup> The Vedas: The original sacred writings of India, consisting of numerous Sanskrit hymns that were originally transmitted orally by priestly families, and then later preserved in written form.

<sup>10</sup> Perfect meditation: Translates *sa-mādhi*, the attainment of total absorption

in which the meditator becomes self-forgetful and is only aware of the object of meditation. This perfect meditative state in yoga is the eighth "limb" in the Ashtānga Yoga system as described by Patanjali.

The domain of the Vedas  
 is the three essential 'qualities';  
 be free of these three  
 'qualities', O Arjuna,  
 Beyond duality,  
 always established  
 in pure existence, beyond  
 acquisitions and security,  
 in possession of one's self.<sup>11</sup>

45

As much value  
 as there is in a well  
 when all about it  
 waters flow abundantly,  
 Such is the value  
 of all the Vedas  
 for a Brahmin who  
 has realized knowledge.<sup>12</sup>

46

It is in action alone  
 that you have a claim,  
 never at any time to  
 the fruits of such action.  
 Never let the fruits of action  
 be your motive;  
 never let your attachment  
 be to inaction.

47

<sup>11</sup> Three 'qualities': Translates *traiḡnya*. The word *guṇa*, or 'quality', can also mean "strand" or "string" or "rope," expressing how these primary qualities arising from primordial nature bind one like a rope. It is a technical term used in Sāṅkhya philosophy that is a recurring theme in the BG.

<sup>12</sup> Brahmin: The priestly or learned class of society, one of four *varṇas* that make the social order whole and complete. Note that this word is not to be confused with Brahman, meaning the ultimate reality or supreme spirit.

Established in yoga,  
perform actions,  
having relinquished attachment,  
O Conqueror of Wealth [Arjuna],  
While remaining the same  
in success and in no success—  
such sameness is said to be yoga. 48

Still, action is by far inferior  
to the yoga of discernment,  
O Conqueror of Wealth.  
Seek shelter in discernment—  
miserly are those  
who are motivated  
by the fruits [of action]. 49

One absorbed in  
the yoga of discernment  
casts off in this world  
both good and bad acts.  
Therefore,  
be absorbed in yoga,  
for yoga is skillfulness  
in action. 50

Indeed, those wise ones  
who are absorbed  
in the yoga of discernment,  
relinquishing the fruits  
born of action,  
Who are freed  
from the bondage  
of repeated births,  
go to a place beyond suffering. 51



When your discernment  
crosses beyond the jungle  
of bewilderment,  
Then you shall become  
completely indifferent  
to that which is to be heard  
and that which has been heard.<sup>13</sup>

52

When this [discernment]  
is no longer perplexed  
by the heard scriptures,  
when it shall remain  
without change,  
When discernment  
is unchanging within  
perfect meditation—  
then you shall attain yoga.

53

Arjuna said:

What is the description  
of one established  
in profound knowledge,  
who is established  
in perfect meditation,  
O Keshava?  
How would  
one established  
in thought speak?  
How would one sit?  
How would one move about?

54

<sup>13</sup> That which has been heard: Refers to *śrīti*, the Vedas. Another term for the Vedas found in the BG is *śabda-brahma*, "the sound of Brahman." The Vedas offer worldly results, but superficial reading of

this text is discouraged in the BG; Krishna encourages a more esoteric reading that reveals himself: "And by all the Vedas only I am to be known" (BG 15.15).

The Beloved Lord said:

When a person gives up  
all selfish desires  
arising from the mind,  
O Pārtha,

Satisfied within the self  
by the self alone,  
then that person  
is said to be established  
in profound knowledge. 55

One whose mind is  
undisturbed in suffering,  
who is free from desire  
in all kinds of happiness,  
Whose passion, fear,  
and anger have departed—  
such a person,  
established in thought,  
is said to be a sage. 56

One who, everywhere,  
is without sentimentality  
upon encountering this or that,  
things pleasant or unpleasant,  
Who neither rejoices nor despises—  
the profound knowledge  
of such a person  
is firmly established. 57

And when one withdraws  
completely,  
as a tortoise  
all of its limbs,  
The senses from  
their sense objects—  
the profound knowledge  
of such a person  
is firmly established. 58

Sense objects fade away  
 for the embodied who  
 does not partake of them,  
 Except for the taste—  
 for one who has  
 seen the Supreme,  
 even this taste fades.

59

Indeed, even for one  
 who is striving,  
 O Kaunteya,  
 for the person  
 of discrimination,  
 The impetuous senses  
 forcibly carry away  
 the mind.

60

Restraining all these [senses],  
 one should be seated  
 while absorbed in yoga,  
 wholly intent on me.  
 For one whose senses  
 are under control—  
 for that one,  
 profound knowledge  
 is firmly established.<sup>14</sup>

61

For a person dwelling  
 on the objects of the senses,  
 attachment to them develops;  
 From attachment,  
 selfish desire develops;  
 from desire, anger develops.

62

<sup>14</sup> This is the first verse in which Krishna introduces the practice of medi-

tation on him, with the words *mat-parah*, "wholly intent on me."



From anger comes  
 bewilderment;  
 from bewilderment,  
 disturbed memory;  
 From disturbed memory,  
 loss of discernment;  
 from loss of discernment  
 one becomes lost. 63

Without being absorbed  
 in attraction and repulsion  
 as the senses are moving  
 toward their objects—  
 With self-restraint,  
 the self that  
 can be governed  
 attains calmness. 64

In calmness,  
 the cessation of all  
 one's suffering occurs.  
 Indeed, for one whose  
 thought has been calmed,  
 discernment is quickly established. 65

There is no discernment for one  
 who is not absorbed in yoga;  
 and for one not absorbed in yoga,  
 there is no meditative state;  
 And for one who has  
 no meditative state,  
 there is no peace—  
 for one who is not peaceful,  
 from where is happiness to come? 66

Indeed, when the mind  
 is being pulled  
 by the roaming senses,  
 Then just one of them  
 can carry away one's  
 profound knowledge,  
 as wind does a ship at sea.

67

Therefore,  
 O Mighty-Armed,  
 whosoever has  
 completely withdrawn  
 The senses from  
 the objects of the senses—  
 the profound knowledge of  
 such a person is firmly established.

68

During that which is night  
 for all beings,  
 the deeply meditative  
 person is awake.  
 During that time in which  
 beings are awake,  
 that is night for  
 the insightful sage.<sup>15</sup>

69

<sup>15</sup> The deeply meditative person: Translates the word *saṁyamī*, meaning a person absorbed in the yoga processes of *saṁyama*. The term *saṁyama* refers to the final three "limbs of yoga" in the

Patanjali Yoga Sūtra: *dhāraṇa* ("concentration"), *dhyaṇa* ("meditation"), and *samādhi* ("total absorption in perfect meditation"). See Yoga Sūtra 3.4.

Continually being filled,  
the ocean remains unmoved  
and stands still, though  
waters enter into it.

That person into whom  
all desires enter  
in this same way  
attains peace—  
not one who is desirous  
to fulfill such desires.

70

Abandoning all selfish desires,  
a person moves through life  
free from worldly longings,  
Without the sense of 'mine',  
without the notion  
of 'I am acting'—  
that one attains peace.<sup>16</sup>

71

16 Without the sense of 'mine': Translates *nirmama*, meaning literally, "without mine." This term conveys a state of being that is without the false sense of possessiveness. Because of the temporary nature of things in this world, no one actually possesses anything permanently, yet one holds on to such a conception.

Without the notion of 'I am acting': Translates *nirabamkāra*, meaning literally, "without I am acting." The phrase "I am acting" connotes egocenteredness; an essential message of the BG is the need for the self to develop a vision of theocenteredness, one centered upon the divinity, implied by the phrase "without the notion of 'I am acting'." The term "I am acting" (*abamikāra*) conveys the idea that a person falsely thinks oneself to be acting independently of the various physical,

cosmic, and spiritual aspects of "action," explained in later verses. It conveys the false confidence of mistaken identity, wherein one feels oneself to be in complete control, falsely identified with the body and the impermanent roles one assumes in this world. In a realized state, a person "without the notion of 'I am acting'" (*nirabamkāra*) no longer identifies with anything temporary, including one's body, gender, family, country, race, etc., nor does one claim ownership or possession of anything (*nirmama*).

The added single quotation marks for "mine" and for "I am acting" are meant to distinguish this type of translated word or phrase from those containing double quotation marks, assigned because they are indicated in the text itself.



This is the state of  
 the feminine energy  
 of Brahman, O Pārtha,  
 having attained which  
 one is not bewildered.  
 Being established in this,  
 even if only at  
 the end of one's life,  
 one reaches  
 the Nirvāna of Brahman.<sup>17</sup>

72

17 The feminine energy of Brahman: Translates the word *brāhmī*. Quite literally, it is the *śakti*, or "female energy," of Brahman. This word is most often taken as a neutered adjective in this verse, meaning simply a Brahman-like state. However, this latter approach ignores the strong feminine presence in the verse, expressed by three feminine gendered words: a pronoun (*eṣā*), and two nouns (*brāhmī* and *sthitī*), all found in the first quarter line. Note that the key word of this chapter, namely *buddhi*, "discernment," is also feminine gendered. Thus this chapter concludes that the state of Brahman's feminine energy supports the nature of the self's discernment.

Nirvāna: Literally, "blown out," meaning "the extinguishing of any worldly existence or experience whatsoever," a spiritual state found within the Brahman that entails a complete calming of the senses, often described as a state of serenity and peacefulness.

Brahman: Supreme spiritual existence, the eternal ultimate reality or the whole of reality. This word is to be distinguished from the words Brahmin and Brahmā. A Brahmin is a person of the priestly or educator class belonging to traditional Indian society, and its first instance is in BG 2.46. Brahmā is the cosmic deity of creation (see BG 8.16), whose counterpart is Shiva, the deity of cosmic transformation or dissolution.

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## The Way of Action

Arjuna said:

If you consider discernment  
to be better than action,  
O Janārdana,  
Then why do you engage me  
in dreadful action,  
O Keshava?

I

With very confusing words,  
you seem to bewilder  
my intellect.  
Therefore, speak definitely  
of that one thing by which  
I may attain the greater good.

2

The Beloved Lord said:

In this world  
the established path is twofold,  
as stated previously by me,  
O Blameless One:  
The yoga of knowledge  
for the followers of Sāṅkhya,  
and the yoga of action  
for the yogis.<sup>1</sup>

3

---

<sup>1</sup> Yogis: Plural of *yogi*, meaning a practitioner of yoga. The word appears twenty-

eight times in the BG, and is also in the English lexicon.

Not by avoiding actions  
 does a person gain  
 freedom from action,  
 And not by renunciation  
 alone does a person  
 attain perfection.

4

Certainly no one,  
 not even for a moment,  
 ever lives without  
 performing action.  
 Indeed, against one's will,  
 everyone is forced  
 to perform action  
 by the 'qualities' born  
 of primordial nature.<sup>2</sup>

5

Having controlled  
 the senses of action,  
 one who continues  
 with the mind to dwell  
 On the objects of the senses—  
 that one,  
 whose self is bewildered,  
 is called one with false behavior.

6

<sup>2</sup> The 'qualities': Translates the plural form of *guṇa*, which is translated by this word throughout this translation. The plural of *guṇa* refers to the three primary qualities of nature, *sattva*, *rajas*, and *tamas*, which are first presented in BG 7.12. In general, these fundamental distinctions describe degrees of self-centeredness and conditions of the heart: self-giving, selfish, self-destructive; or capacities of the soul to illumine the worldly condition: transparency, translucency, opacity; or levels of consciousness: conscious, subconscious, unconscious. The Gītā's teachings on the essential qualities encourage the soul to attain its original state beyond these qualities, a state of

pure *sattva*, to establish a relationship with transcendence and the divine in a state of selflessness, pure transparency, or super-consciousness, respectively.

Primordial nature: Translates the word *prakṛti*, referring to the original source of the physical world or the world of matter, from which the essential qualities arise. The word can mean more generally the original nature of something, and is also applied in some verses below to the divinity himself. The word in Sanskrit is of feminine gender, and the BG presents *prakṛti* as part of the divine feminine energy that complements the ultimate *puruṣa*, or the supreme masculine divinity, Krishna.



But one who,  
 with the mind  
 controlling the senses,  
 O Arjuna, engages in  
 The yoga of action  
 with the senses of action,  
 remaining unattached—  
 that person is superior. 7

Perform your prescribed actions,  
 for action is certainly better  
 than inaction.  
 And even the subsistence  
 of one's body cannot be  
 accomplished without action. 8

Other than action  
 that has sacrifice  
 as its purpose,  
 action is bondage  
 in this world.  
 Perform action  
 for this purpose,  
 O Kaunteya,  
 free from attachment. 9

Having previously sent forth  
 created beings  
 along with sacrifice,  
 the Lord of Created Beings said:  
 May you flourish  
 by this [sacrifice]!  
 Let this be the sacred cow  
 that fulfills your desires.<sup>3</sup> 10

3 The sacred cow that fulfills your desires: Translates *iṣṭa-kāmadruk*. See the word *kāmadruk*, "sacred cow," in verse 10.28.

With this [sacrifice] give  
 pleasure to the divinities;  
 may those divinities  
 please you.

By pleasing one another,  
 you shall attain  
 the greatest good.<sup>4</sup>

11

Indeed, the divinities,  
 satisfied by sacrifice,  
 will give you desired pleasures.  
 Without giving back to them,  
 one who enjoys these gifts  
 is only a thief.

12

Virtuous persons  
 who eat the remnants  
 of sacrifice are  
 freed from all faults,  
 Whereas wretched persons  
 only ingest suffering  
 when they cook  
 for their selfish motives.

13

<sup>4</sup> Divinities: Translates the plural of *deva*. Divinities are not beings with eternal functions, as is the supreme Divinity. Rather, they are superior beings, functioning under the supreme Divinity,

Krishna. They are beings who preside over the natural elements, divine only in the sense that they function on behalf of the divine.

From foodstuffs

beings come into being;

from rain

foodstuffs manifest;

From sacrifice

rain comes into being;

sacrifice arises

from action.

14

Understand that action arises

from Brahman, the Vedas;

this Brahman arises originally

from the Imperishable.

Therefore eternal Brahman,

which pervades everything,

is established in sacrifice.<sup>5</sup>

15

Thus the [sacrificial] cycle

has been set into motion;

one who does not

keep it turning in this world,

Whose life is impure,

who delights in the senses—

such a person lives in vain,

O Pārtha.

16

However, the human being

who delights

only in the self,

who is self-satisfied

And finds full contentment

in the self alone—

for that person

there is nothing to be enacted.

17

<sup>5</sup> The Imperishable: Translates *akṣara*, which can also mean the sacred syllable

"OM," the most prominent utterance in mantras.



Surely, such a person  
has no [selfish] motives,  
either in acting  
or in not acting  
in this world.

And nor has such a person,  
in relation to all beings,  
any need whatsoever  
for [selfish] motives.

18

Therefore, without attachment,  
perform action  
that is to be enacted.

Indeed, by performing action  
without attachment,  
a person attains the Supreme.

19

For by action alone,  
King Janaka and others  
attained full perfection.

Even if only considering  
the welfare of the world,  
you are obliged to act.<sup>6</sup>

20

Whatever the greatest one does,  
that very thing  
other persons will do.

Whatever standard  
the greatest one enacts,  
that the world follows.

21

6 King Janaka: Known to have attained perfection by his actions as a king. He is

the father of Sitā, the queen consort of the divine manifestation of Vishnu as Rāma.

For me, O Pārtha,  
there is nothing  
whatsoever to be enacted  
in the three worlds,  
Nor is there anything  
not attained that is  
to be attained—  
even so, I engage in action. 22

Indeed, if ever I should not  
engage in action untiringly,  
Human beings everywhere  
would follow my path, O Pārtha. 23

These worlds would perish  
if I should not perform action,  
And I would be the cause of chaos—  
I would destroy these procreated beings. 24

As the ignorant act,  
attached to action,  
O Bhārata,  
So the wise should act  
without attachment,  
desiring to act for  
the welfare of the world. 25

One should not cause  
 confusion in the discernment  
 of those attached to action,  
 who are without knowledge.

One should leave them  
 to pursue all actions—  
 one who is thus wise,  
 performing all actions  
 while fully absorbed in yoga.

26

Actions are being carried out  
 in every instance  
 by the 'qualities'  
 of primordial nature.

The self, bewildered by  
 the notion of 'I am acting',  
 thinks, "the creator of action am I."<sup>7</sup>

27

However, O Mighty-Armed,  
 one who knows the truth  
 about the distribution  
 of the 'qualities'  
 and their actions,

Being mindful that  
 "the 'qualities'  
 are operating on  
 those very 'qualities'"—  
 that one is not attached.<sup>8</sup>

28

7 The creator of action: Translates *kartā*, which can mean "the doer," "the agent of action," or literally, "the one who acts." The word can also refer to cosmogenesis: "the creator of the universe." The sense here is that the soul depends upon much beyond itself, such as the workings of the essential qualities of nature, in order to act in the world, and ego-centeredness prevents the soul from knowing this, giving it a false sense of power.

8 Distribution of . . . actions: Refers to the types of social obligations in the *varṇas*.

Distribution of the essential qualities: As they are found in numerous permutations and combinations, and the ways they affect souls in determining their *varṇas*.

See BG 4.13, which also contains the phrase *guṇa-karma-vibhāgaśaḥ*.



Those deluded  
 by the 'qualities'  
 of primordial nature  
 are attached to the actions  
 of those 'qualities'.  
 One whose knowledge  
 is complete should not  
 disturb those who are dull,  
 whose knowledge is incomplete.

29

Renouncing all actions in me,  
 with one's thought on  
 the 'principle of self',  
 Without longings,  
 without a sense of 'mine'—  
 fight, with grief cast off.<sup>9</sup>

30

Those persons who  
 constantly follow  
 my teaching,  
 Who are full of faith  
 and envy no one,  
 also are freed from  
 [the effects of] action.

31

However, those who are  
 envious of my teaching,  
 who do not follow it,  
 Bewildered by all knowledge—  
 know them to be lost  
 and thoughtless.

32

9 Following BG 2.61, this is the next instance that introduces the ultimate message of the BG, with the words "renouncing all actions in me." These two verses anticipate the beginning of chapter 4, in which Krishna boldly declares his secret

of divine love and his identity as the Divinity.

The 'principle of self': Translates *adhyātmā*, which is introduced more thoroughly beginning in BG 7.29.

One acts according  
 to one's own nature,  
 even a person of knowledge,  
 For beings  
 follow their nature—  
 what shall repression accomplish? 33

For any one of the senses,  
 upon the object of that sense,  
 both attraction and  
 aversion are placed.  
 One should not come  
 under the control  
 of either of these, for  
 indeed they block one's path. 34

Better is one's own dharma  
 even if imperfect  
 than another's dharma  
 followed perfectly.  
 Better is death in following  
 one's own dharma,  
 for another's dharma  
 brings danger.<sup>10</sup> 35

Arjuna said:  
 By what, then,  
 is a person compelled  
 to do wrong  
 Even against one's will,  
 O Vārshneya [Krishna],  
 as if driven by force? 36

<sup>10</sup> Better is one's own dharma . . . : The first half of this verse is repeated as the first half of BG 18.47.

Dharma: The word is used here more generally, carrying over the sense of "path" from the last word of the previous verse.



The Beloved Lord said:

It is selfish desire,  
it is anger, arising from  
the 'quality' of *rajas*.

All-consuming and  
greatly calamitous,  
know it to be  
the enemy in this world. 37

As fire is covered by smoke  
and a mirror by dust,  
As an embryo is covered by a womb,  
so this world is covered by this. 38

The knowledge of the knower  
is obscured by  
this constant enemy  
In the form of selfish desire,  
O Kaunteya,  
a fire that indeed  
is impossible to satisfy. 39

The senses, the mind,  
and the faculty of  
discernment  
are said to be  
the resting place  
of this [enemy];  
Through these  
it bewilders  
the embodied,  
obscuring knowledge. 40